

M2041
Thursday, July 15, 1971
Group II
Barn
Grammar of Work series, Tape 4 of 9

Mr. Nyland: I think by rights Ibbie, who is going away tomorrow, is entitled to some answers. Last week she was just cut off; and perhaps it was very good because it was a question about Purgatory chapter, and although I believe that every once in a while some indication could be given about that chapter, in general it is a chapter you have to fight for. It is made too easy if I would explain, and perhaps even a little explanation might be too much. What I mean by that of course is, that when one wishes in the first place to Work and in the second place to meditate about what is really meant, that maybe after some time you will see an indication of what is really Purgatory. And I would like to tell you that for a very long time Gurdjieff did not finish that chapter; and then when it was at the last moment that they were printing the book, he inserted something that had been left out, and I'm quite sure intentionally. So in the printed version, which I always call the fourth edition, it is; but in the third one, which was the mimeographed set, it was not.

And there is an indication that one is not entitled to many of the different things belonging to the book unless you have, as I call it, 'fought' for it—that is, you have Worked for it. You have to have the wish to eat it and digest it and to use it for the purpose of having experiences for yourself, and if you don't do that, then it is just a matter of a little reading and talking and every once in a while feeling quite all right about it. It is not what is meant—surely not by the publication of the book, and quite definitely not by the intention of Gurdjieff. So, we leave the Purgatory chapter out; maybe on her trip she will think about it.

The other question of last Monday is that she asked for a task, and the reason I didn't answer at that time is because, for Monday evening, I want people from New York to ask questions, not from Warwick. It's quite all right if you want to get to New York from here.

After all, I do the same thing—I go to New York—but it is primarily for the so-called ‘Monday’ and ‘Wednesday’ Group, and they ought to have a chance and sometimes, even, when Warwick people come, they may think that they are not entitled to ask because there are people from the Barn. So, next time if you do come on Monday, let’s have preference for those people who really want to know, if they do, and happen to live in New York, and do not have such a chance of being at the Barn too often.

The question of a task comes up. Every once in a while I feel: Why really a task? You see, if I set my mind in such a way that I think I need a task, then when I have the thought about the task, I really don’t need the task anymore. And I would like to give this kind of a task, if you want to call it that way...

Where is Ibbie? Is she here?

Ibbie Kenna: Behind Bill.

Mr. Nyland: Oh, way over there.

...when you happen to think about the necessity of a task, or in your peregrinations, wherever you go you think about Work, you think about the necessity to use a task for that kind of a purpose to remind you. The thought about the task should be quite sufficient, and then the task is not to have a task, but to Work in its place so that whenever you then think that perhaps you should have had a task, that exactly the same result is reached. Because, after all, what is a task for? To remind you. A task never is to do the task for the sake of the task. It’s only to have something a little unusual that perhaps can remind you, maybe even could create a little friction, but in general it is something if possible unnatural, or it has to do with the breaking up of a habitual way of thinking, doing, or feeling, or to introduce a certain element which one can become ... which can ... one can call a ‘Legominism,’ as it were: a so-called ‘otherwise’ that is different from the usual form of behavior, the introduction of something that will call attention to yourself, for some reason or other related to the possibility of Work on yourself.

And it is this kind of Legominism, which is always a little different from the usual way, that because of its unusualness ... And it may be colored still, as a question of a natural behavior which does not belong, or it may even be a form of behavior in which you consider yourself not belonging to nature as a whole but in which you want to introduce something of a different kind of a nature which we call ‘spiritual’ or of a ‘higher’ kind, or belonging to your emotional state in which then simply your behavior becomes colored in a different way. And the accent of

behavior itself is many times not any more on your physical body—that is, the manifestation itself—but it could be translated or transferred into an attempt for something that you introduce out-of-the-way or different, or not natural, or sometimes if it is real and very serious, something that is more like Heaven or, in any event, something that can call attention to yourself the way you are and the introduction of something that you wish to be there and which is not there usually.

How often now one wants to Work when the thought or the feeling comes, depends a great deal on the condition in which one is when such a feeling or a thought happens to come to you. And the only exception that I would make is when it comes at a time when one is engaged; and it can happen that in the midst of all kind of activities of yourself—conversations with other people, or when you are working very intensely on something—that for some reason or other out of the blue sky the thought happens to come, the conditions may not be very good and you then should postpone it. But you should promise yourself that as soon as the conditions are a little different, that then you will make that kind of an attempt; so that the original reminder is not entirely lost, and that in not losing it, you will not wish to continue to be superficial. Many times the thought or the feeling happens to be a superficial something that just strikes you, comes out of your memory, has no particular place than only as a memory which is recalled because of a variety of different reasons. And many associations which may take place and precede such a memory, are really not in the direction of Work; they just happen to use the word of 'Work,' and for me, if I want to use it, I have to change myself at that moment.

So, what should we introduce? When one happens to think—it comes to your mind—it should include then a conversion of the introduction of the real wish, so that it is not just a matter of a reminder and then in doing it, doing it simply because you happen to be reminded. Something has to be in between that what reminds you and the attempt you make. It's a consideration that has to be given attention, that when I'm reminded of Work, that when I then wish to change it into an attempt to Work, there has to be a wish; otherwise it doesn't hold together and I run the risk to keep on being or living a little bit further into superficiality.

The wish that must come right after this particular happening, or the reminder, is the wish to see oneself so that at the moment, then, when the thought comes it is connected with a realization of one's own existence; and, of course, then the wish should be to accept oneself as one is. That you now can call the task, because at the moment when I happen to think or feel, I

have to do something then that requires real attention; and based then on the wish, I would like to make the reminder of that what I am doing as close as I can come to Simultaneity. So, when the thought would come, I would say, "What am I doing?" If I mean that statement, it becomes serious. If I don't say it, I may just gloss over it and continue with what I'm doing.

So, Ibbie, if you want to use it for your benefit, that is the way I think the task could be formulated.

Ibbie: Thank you.

Mr. Nyland: Now, what other questions are there? You must have thought about it this week. And I think even we have a few more people tonight than last week; and for those who did not come last week, I would like to repeat that we meet simply now to see what is the value of Work for oneself, and to ask questions about your honest attempts, and trying to eliminate curiosity or too much theory or a little bit of superficiality.

At the moment now when you wish to ask a question, it has to be quite serious and you have to want an answer for your ... I call it for your 'life.' Because we talk about that. We talk about how a person should live and how he should consider his life. And his life being divided into a variety of different activities—of which, one is manifestation and the other is a feeling process and the third, mental capacity expressed in the forms of thoughts or even pondering—that besides that there are different ways by which life is also expressed. One of them of course we call 'inner life' or the development of certain 'spiritual' qualities—or that what belongs, as a form in which they are expressed, to a realm in which that kind of matter of the form is not as material as the body.

Again, it doesn't matter what you now wish to discuss, because even for your ordinary life—the way you are unconscious—it could be useful to introduce Work if you would know how. On the other hand, there can be an accent that you want to place on the possible development of your emotional qualities and, for the time being, leave your mind; whatever it is, it is sufficient to remind you, and it is not as yet the task to try to develop it into a Conscious ... or an actuality of Consciousness. It is not capable to go immediately into a Conscious entity. It will be a slow process, this kind of building of an intellectual body; and again I say, we are 'not entitled' to it as yet, because we are still walking on the Earth and we have a hell of a lot of things to do regarding one's ordinary life.

What questions have you got? Yah.

Roselyn Buttenweiser: Mr. Nyland, it's Roselyn. I've become confused in the attempts I've been making. What I've been doing is trying to place an emphasis on a wish for something Objective to Observe the activity of my body. And the activity of my body, I've been scrubbing floors, ironing, very simple hand movements, walking. And what happens is that I do have a wish, often. And it seems that it ... what happens is that while the body moves, the wish becomes much more intense; sometimes it becomes prayerful. But it seems that ... as if all the energy is going out.

Mr. Nyland: But tell me first, what is the wish for?

Roselyn: To have something Impartial to ... to my life.

Mr. Nyland: Then the judgment should be based on how much of the Impartiality is there.

Roselyn: That's... All right. There has been, in Working this way, there has been no separation. I have Worked in other ways before—at different kinds of attempts.

Mr. Nyland: You cannot say that entirely. When there's a wish for Impartiality, it is already a separation from the ordinary mental process of thinking, and when the wish is connected with it, it's different from the thought. The thought about Impartiality will not carry you very far, than only making a little difference of the kind of thoughts. But when there's a wish for Impartiality, it has to do with that wish itself to become Impartial to yourself—particularly since the wish is emotional—and now the object of that wish becomes Impartiality. That means that there is already that kind of a separation, in yourself, for wanting something that does not exist.

So, you cannot make the statement that there is no separation. It may be difficult to notice it and it may also be very small, but I think it prevents you from being clear. The clarity when you say the accent is on your 'wish,' it's wrong. The wish is only a means. There is no accent on the means with which I want to reach an object. The object is the accent; that is where I want to go because that's my aim. The road towards it, of course, is useful and I have to walk it or go through it, but it should not keep the accent on that wish. As a matter of fact, if the wish is a relationship between my unconscious self and that what I would like to be Conscious or make an attempt to create as a Conscious entity, the wish becomes the relationship. And it is going from 'A' to 'B,' which means I'm not in 'A,' I'm not in 'B' as yet—I'm in 'A-B' and I'm on the way—and my wish, because of that, changes all the time. So I cannot even accentuate it. I can say it is a necessary something that I have to have, but it has to be with ... in having in mind that whatever that aim is—I call it 'B': that I want to reach it—I want to reach, if I possibly can, to a

certain state of Consciousness in that little 'I' that I have created for that purpose, and the accent remains there. If I go anywhere—San Francisco or Seattle—my aim is *that* and not the plane, and as I fly I change constantly the scenery and as I proceed I get closer and closer to my destination. So that is the fulfillment of my wish. And as a matter of fact, when it is fulfilled there is no more wish, so I cannot accentuate it and hold on to it, because that would be much more identification with the wish.

You understand what I mean?

Roselyn: Yes.

Mr. Nyland: I want something that is different, and then I Work towards it. So, when that different 'something' is in existence, I want to find out if I'm on the way; and because of that, I ask the little 'I' to tell me about myself: "How close am I getting to the destination?" The destination is coloring the road towards it, and therefore gradually what I consider my wish is changing more and more, realizing what is needed to reach the destination, or the ultimate aim. So now, when I receive information from this little 'I' it says, "You're now on the right road." I ask, "Why?" "Because," the little 'I' says, "you're more Impartial."

So, I judge my particular progress by the results I would see within myself as an unconscious being into which, during that process, more and more as a result of serious efforts, certain indications are given that I am changing. I keep the accent on the destination, but I become very much aware of the road I am taking; and the Awareness, then, of myself, and the acceptance of what I am, puts me on the right road to keep on remaining Aware of myself. And the acceptance can even include, then, that there is a thought process in my memory, which gives indications of the change of myself when I am walking towards the destination.

I hope you understand this last, because it is difficult. It is the continuation of a moment, and it is difficult to understand that. But I don't want to quibble about it. And I only say it as something that quite logically belongs to the explanation of how can an 'I' become Aware of myself and accept that what I am ... what I am when I myself constantly change. It's another way of saying and to explain the process of Participation. But don't let's go into detail about that. It is sufficient that you place the accent on little 'I', and that therefore what your interest is is the acceptance of yourself as you are and perhaps changing on the road towards the destination you want to reach. So, your statement should be about that, not about the constancy of the wish. It's logical there has to be that wish, but the object of the wish changes, and that what produces

the wish—that is, my unconscious self—also changes.

Make it much simpler, really. When you walk up and down, go up and down a staircase, and go down again—without any rhyme or reason, without anything that you have in mind, that you have to go upstairs. You don't have to. I use, as you remember, empty suitcases, things that are completely unusual and even idiotic. I move chairs around in a room without any rhyme or reason. I don't expect guests, but I just want to give my body an activity. When I do certain things—ordinary life, by myself—I slow down an effort in order to introduce that kind of an element of a change which then, as a change, reminds me that something I ought to do—as a result, then, if I'm serious in the wish to have a little 'I' created by me ... which will give me the reason why I am slowing down.

Talk about such things: how you were at certain times during the day, during the week—where you were when that-and-that happened, when the thought came of Work; and then, how you found yourself and what at that time you were doing, and could you continue with what you were doing—and at the same time, could something remain in existence which is Objective to you? Such attempts have to be made when the accent is constantly on the little 'I', and not on the method and not on your unconscious self.

You understand what I mean, because if you don't, you must ask.

Roselyn: No, I understand.

Mr. Nyland: Okay, because I don't want to over-talk. When it's already there, you understand it, you say, "Yes, yes, yes—stop, stop! I have it." All right?

Roselyn: Yes, thank you.

Mr. Nyland: Good.

George Simich: Mr. Nyland?

Mr. Nyland: Yah.

George Simich: George.

Mr. Nyland: Yes.

George: Mr. Nyland, I need my negativity.

Mr. Nyland: You need it?

George: Yah.

Mr. Nyland: You said? Yes.

George: I need to protest. I need to say, "No." I need to rebel. I need to criticize. My negativity

is part of myself; it keeps me alive, it keeps me going. It's a sign of my life.

Mr. Nyland: Yah.

George: ...a part out -- [unintelligible] -- in some way or another. Also, it is part of myself, which in the end ... which at the end, I'm sure, will produce good. While in the meantime, while I'm here, I need my negativity to remind me about Work.

Mr. Nyland: George: maybe ... maybe you can understand there are two kinds of negativity.

George: Yes, sir.

Mr. Nyland: One, which you have explained. The other is a negativity towards other people or towards conditions against which you rebel. Now that I would call 'real' negativity, in the sense that it uses energy which is sometimes quite useless and sometimes can really produce in one an entirely different attitude. Because of the negativity which I experience regarding people on the outside or the conditions which are not to my liking, it may produce in me a certain kind of a wish to change them, but it's obvious, of course, that this energy that is then used in a more positive way, remains quite unconscious, or it can be done even in one's sleep.

The other form of negativity you're talking about is not negativity if it is understood quite right. It depends entirely on the taking in what I am—seeing what I am, appreciating it—and definitely accepting it for whatever it is. In that particular condition, if it refers to me, I'm not so much interested in what it is. I become interested in the fact that something exists which observes me. For that reason, any form of manifestation which in ordinary life I would call 'negative,' can become an object for Observation for the little 'I', and it is just as good as any so-called 'positive' one.

But there is a drawback. If I consider myself with my ordinary mind regarding myself in a negative state, it may require a tremendous amount of energy even if I try to accept it for whatever it is, and I cannot overcome my so-called 'negativity.' It is far better that I try to accept myself as I am and afterwards consider the state in which I was—if that state was helpful to me to continue to wish to create a little 'I', or that even during that period of the statement that I was negative, did I have an opportunity to change part of the energy into a creation of a little 'I'. But then, you see, I am on an entirely different level, because then I start to consider myself as a means to an end, and my personality, which I judge many times in an ordinary unconscious way in describing my personality and the state of anger and so forth, has absolutely no more meaning than only to become, for my desire to create an 'I', the object of Observation.

Now, if I don't like the states afterwards and I say that that what I produced as a manifestation was not 'becoming' to me, that is the description of a condition of Earth; and in that way I become little 'I', being on Mars, considering certain conditions of humanity in which then, of course, my physical body representing the Earth and the manifestation representing certain parts of Mankind but within my own realm, there is then definitely something created with the little 'I' as a wish—a result of its own, or 'I's Benevolence towards me—to come down to my Earth and to help me. Then, you see, the reason why I have been so-called 'anger' ... in an 'angry' state or when I have been negative about certain conditions, I utilize then the energy which was there in order to come down to Earth to see if, when it happens again, I could utilize the energy on the spot, and not to be taken by it, but to make it useful.

This is the real reason for what we call 'Participation.' And Participation is indicated by Gurdjieff in saying about Beelzebub, that he is coming down for a very definite reason; because—sometimes upon command from higher up, sometimes because someone came up to him and told him about it or he received an Etherogram from his brother Tooilan, or whatever may have been the reasons that finally prompted him to go—it's exactly the same with myself: that there are at times certain states in which I want to create a little 'I' for my own benefit, to become a guidance in affairs when I really do not know how to behave, or where I see that I lose too much energy than is necessary for the accomplishment of certain tasks.

But you understand now?

George: Yes, sir.

Mr. Nyland: It's quite a different thing.

George: Yah.

Mr. Nyland: It is not angry any more, and it is not negative. It is the utilization of energies.

George: Of course, energy.

Mr. Nyland: Huh?

George: Of course. I hear you what you say, but yet in my experimentation, of course I don't know exactly this energy. So I have to go to one excessive energy, maybe, to see all my kind of energy in this moment, you know? To be able to use, because I cannot use...

Mr. Nyland: I think it is ...

George: ...any energy.

Mr. Nyland: I think it is right. Yes, George, if you actually could stop it.

George: But I have to go to these experience ... I don't know, you know, for good or no good, you know?

Mr. Nyland: No, I'm afraid when one tries to do something with it in a direct way—like suppressing it, or like simply certain statements like Ouspensky makes about not allowing a negative emotion to become apparent and not to use the manifestation for it—it causes much more difficulty for oneself in the psychological kind. And even if I try to reduce it without having the proper means of reducing it but I reduce it because of my ordinary mind telling me, then it leads to all kinds of other arrangements which are just as unconscious. The only solution to 'attack' it, I say, is an indirect way: by means of the little 'I' then appearing and Participating in this process of negativity. And then there is immediately the chance that the energy which is made by such a condition can be utilized on the spot by the little 'I', and that gives the release.

All right?

George: Yes, sir. Thank you very much.

Mr. Nyland: Just to add to that. When you look at the Diagram and you see the three bodies, and if there is a certain unconscious state in One, Two and Three and that happens to be a negative one, the reason why the 'Si-Do' of the first body is connected with the 'Fa' of the second and the 'Do' of the third, is the horizontal line. And instead of having the energy stay in a personality as One, Two, and Three, it feeds in the first place what we call the 'Do-Re-Mi' of Kesdjan. But when it is once tinted by that 'Do-Re-Mi,' it means that I wish to utilize it for the purposes of a growth. And then the connection is between the 'Si-Do' and 'Fa' at the horizontal line, which becomes the 'royal road' of Objectivity.

All right? Yah.

Your other questions. Come on. Come on, children. Yah.

Sue Bemel: It seems like today I had more energy. I was a little bit...

Mr. Nyland: Huh, what's your name ?

Sue: Sue Bemel.

Mr. Nyland: Yes.

Sue: ...that I was a little more lively, but I didn't think of Work this afternoon.

Mr. Nyland: Yah, we can forget about it. When did you think of Work? Or if you want to take it as an ordinary negative statement, then I ask, "Why didn't you?" If the aliveness is there, I don't think it's so difficult to consider Work because your aliveness might even indicate that at times

you're not alive. I think that's basic, and I think an ordinary thought process will help you to distinguish it and then you could even ask the reason, and when there's a reason, that you could be grateful for it. All you have to do is to extend it. Gratitude for the existence of oneself always must lead to an understanding of the way one is and in that sense even be critical about that what is produced more or less automatically in a state of joyfulness, that that perhaps should be augmented or changed—or expressing a certain gratitude of experiencing it, and because of this, if one is serious, one sees it as a responsibility.

So let's say, if you feel, during the next week, joy, aliveness, then it is your task to make an attempt. And by attempt I mean actually to try to change the aliveness into an Awareness.

All right?

Sue: Okay.

Mr. Nyland: Say it with as much aliveness as you can be.

Sue: All right!

Mr. Nyland: All right, that was a little better.

David Carroll: Mr. Nyland?

Mr. Nyland: Yah.

David: David Carroll.

Mr. Nyland: Yes.

David: I'm still very confused about information that I take in, at best in a state of alertness and at worst through introspection and remembering what's happened. And through information that I receive when I'm Working and when what I consider my 'I' is functioning...

Mr. Nyland: Can you understand that that what you see in an unconscious state is registered in your memory a short time after it happened? And could you try, at such a time when you see it, to make that particular period shorter and shorter? That would be a very good attempt, that if I experience something and I at ... then—*then*, at the same time—to say it: "I experience this and that." A little time has gone on, but if I keep on doing what I was doing, then when I keep on saying it, it may strike at a certain time in exactly the same time when I am doing it, and at that moment it would be possible to have the experience we talk about.

David: Well, it seems that there are two kinds of information, almost in a sense unrelated.

Mr. Nyland: No, no. If they are not related, then the two kinds don't help. There are two kinds of information.

Yes. All right, Bill?

side 2 Mr. Nyland: Okay?

Bill Henniger: Yes.

Mr. Nyland: Tell about the two kinds. What are they?

David: Well, in the one kind, as I say is ... is something that has nothing of any unusual quality in it, except that it gives me often some very sound information about myself. It's the kind I may pick up at the Barn doing work—watching my dealings with other people, seeing things. I just remember. I register. I say, "Oh yeah, I'm that way or I'm this way." It has nothing to do with ... with Working at that time because I'm ... I'm as asleep as any other time. There's that kind, and then there's simply the kind when I'm relatively quiet inside and it's possible to ... to come into some kind of equilibrium in myself; and then it's a very ... then it's ... then it's an experience as opposed to a thought or a memory.

Mr. Nyland: Yah, but of course both are related regarding yourself—what you are.

David: Yes, but I...

Mr. Nyland: In one case you are Aware, and the other case it's the result of a thought, isn't it.

David: Yes, exactly.

Mr. Nyland: It still is yourself, so they meet there. Now, all I've said is, when I have a thought which gives me information about myself, there's always a little time; and it is between that what is perceived by myself and the time it reaches my mind and is translated into the fact that I see myself, you see, or that I know I exist. The other, which definitely goes deeper, is also different in quality. It also has to do with me, and it also is put on the shelf of memory. So I have really two different ways of considering myself and two different kind of facts about myself. One I always call more 'absolute' or more 'truthful,' because it is not in the direction of sleep or in connection with whatever I like or dislike; you see, it is not a thought process, and the other one is an ordinary kind of a process which I would relate—"And then I went here and then I went there," and so forth—and in that recalling of what you have done, you describe yourself.

Now, I think it requires perhaps more sensitivity to see that those two different facts, in relating to you, have a different kind of a quality. Then, if the one quality or the other becomes more reliable, you would have more wish to Work. As long as they stay more or less the same, that what is received as a result of, call it, an 'attempt' at Consciousness, is not deep enough. I think that is where you could start in the consideration of your memory.

You see, it's like two different bottles of medicine. One has a crossbones on it and it means it is mortal ... the bottles look exactly alike, and the other is an indication of a life force. There is actually that much difference. Although both is a result of an ... either an Observation process or a thought process and therefore both look alike because they concern me, but what is in it has a different kind of a quality.

All right?

Joan Kosut: Mr. Nyland?

Mr. Nyland: Yah.

Joan: It's Joan.

Mr. Nyland: Yes, Joan.

Joan: I have a question about the idea of a cold fact, I think. For me when ... at times when there's been any kind of a realization of a body existing, of aliveness in my body, it touches me; it's not cold. I think it's wonderful, and I want to know if it's less Impartial because of this, or what about it, and...

Mr. Nyland: What would you call it?

Joan: ...mainly... Also, how do I not get lost in it?

Mr. Nyland: Yah, that is another question—how to solve it. But the question first, when you say it's wonderful, don't you think there's a little bit of feeling with it?

Joan: Yes.

Mr. Nyland: Yah, so that what is recorded as a fact for yourself surely is not cold, because it is mixed. Coldness means it is pure intellectualism, so there cannot be any description or a like. It has to be completely free from that, and when one says I 'accept' myself as I am, then I cannot say that what I receive of myself is 'wonderful,' or describes a condition of myself which I consider wonderful. As soon as I start doing that, my ordinary mind seems to help me to describe the fact that I would like to have Objective facts about—and nothing else but—that, and when it becomes mixed, the coldness is not as much cold.

You have to continue to see if there are certain states in which you can make an attempt really to be Aware with this little 'I', where there is really no reason of your ordinary mind or your ordinary feeling to enter. I've talked about it last week, that if you would take something that is habitual, it means really that that what I do as a matter of habit, I don't use my mind any more. I do use my body, but the body by itself can do it on its own so my intellect is ... does not

play a part. And when there are certain events which take place with myself ... or relating, you might say, to something where I say "It leaves me entirely cold because so-and-so is so..." and I don't know anything about it, of course you cannot say that so easily about yourself. At the same time, when a habit is there, you have very little concern, even with your feeling. The process of a habit, particularly when it is a physical habit, is practically all referred to the physical body itself, and neither your mind nor your feeling enters.

There are many times that certain words are said simply because they happen to come to your mouth, and you don't mean anything in particular with it, and you know well enough that when you say, "Oh, goodbye," or "How are you?" you don't mean it. In order to use them, you have to change, in that particular instance, the way you say it, and you introduce something unusual in something that doesn't need it at all. Many times I've said when you see a person in the morning and you say, "Good morning," instead of just saying "Good morning" you say really "Good morning" in some way or other in which then your feeling enters, but intentionally. And then it will allow you to have the chance of hearing that, and that would remind you of the possibility of the creation of something which then could become Impartial to you. It could become then a cold fact because you have taken away already the feeling which was natural and introduced the intention, and the intention is followed by the expectation; and the reality as a result of the expectation is already foreordained, and because of that, no feeling is needed any more.

Can you follow that?

Joan: I think so.

Mr. Nyland: It is not so easy; because the fact still remains that there is an emotional expression, but you're not identified with it because you have made it yourself the way you wanted it. That is why you can have freedom. It is true: When it is not cold enough, it is not cold enough; so you have to strive to make it first cold.

But I know well enough how difficult it is to have cold facts, because you really don't want to live with them. If you can see it simply as a means of developing something that afterwards can be used. And again I use the word 'Participation' which, coming down to an emotional state of a person in whatever condition they are in order to help them then, this Benevolence will make warm facts out of any cold one. And the fact of making this little 'I' Observant and Aware, even if that means in the beginning that it should be cold, I don't want the little 'I' to

continue to be just cold. I don't want to live by my mental capacity alone. I want to live a full life, if possible all three centers; but I want them to be related because I wish to relate them, and I don't want to be relating ... I have them related because they wish it. There is a difference. I can be in the same state, but in one case it is a result of a naturalness and an unconsciousness, in the other case it would be a result of my intention.

Joan: I understand that.

Mr. Nyland: You understand?

Joan: Thank you

Mr. Nyland: Keep on with it and introduce, as much as you can, feeling. At the same time, don't hesitate to try to have that little 'I', if you possibly can, continue with before ... to make it stay. That is the attempt.

Penny Jennings: Mr. Nyland?

Mr. Nyland: Yah.

Penny: Penny Jennings.

Mr. Nyland: Penny? Yes.

Penny: Not too long ago I had an understanding that I must Work. It was ... it was like things became very true.

Mr. Nyland: That you must Work?

Penny: Yeah.

Mr. Nyland: Is the light too much in your eye?

Penny: It's all right.

Mr. Nyland: Yah, go ahead.

Penny: ...and it really struck deep. And the memory of that experience helped me to be able to make attempts to Work for some time.

Mr. Nyland: Do you remember how it was produced, how it happened?

Penny: It's very hard for me to describe it.

Mr. Nyland: Even when now... Since it is already some time ago, can you trace it to something—a condition in which you were, or a remark of someone, or a state of perhaps happiness, or perhaps even a state of disgust that perhaps could be linked with that? Because when it has a deep effect, one cannot always ascribe it to something that just happened to be—it can be, but not that often and usually not that deep.

Penny: I can give you an example of the kind of thing it was.

Mr. Nyland: Okay.

Penny: Looking up in the sky and thinking about how it goes on and on.

Mr. Nyland: That's right. As a result of awe. The reason why I ask, because if it once helped you, it may help you again. Again, there is no guarantee, because when something happens for the first time it has a tremendous force and you wish to bring it about again, and—particularly when it is in connection with the getting of certain results regarding Work—many times it already breaks down before you actually go to the attempt. So it may not work at all, but if it has happened because of certain conditions that happened to be then and you happened to be there—like this question of, let's say, stars or constellations or a beautiful evening, or you having then a certain experience of a different kind than usual and exceptional for yourself—again, it could help.

But why wait? Why wait for such things? They may come and they may not come. The opportunity for Work is not based on the experience that one has as a result of awe. They can happen, but then it is a happening and it's not me—the conditions produced it. If I want to Work, I have to have a motivation that comes from myself. I'm not questioning where the motivations ultimately comes from—that is, if I go deep enough to try to find out why do I even have the thought or the motivation at a certain time. And I can say "Yes, it is my karma" or "It is the astrological configuration" or "It may be a result of something my father or mother had said when I was two years old," and whatever it is, I ... I really don't care very much about explaining that but all I can say is it does happen that I have a motivation to wish to Work.

Now, the motivation has to be based on something that is my own and that I constantly could see, and either produces a question within myself or a state of dissatisfaction. I have to be in such a way that when I realize that I'm young, or not full-grown, and it has occurred to me and I believe it, that there is a possibility of further growth. The motivation has to be because of the fact that I am young and have a wish to grow, and my anxiety is that that what I am now could grow out to become something different. The wish has to be in connection with questions which bother me and I cannot answer. And the motivation, then, is based on the reason that I have such questions which I cannot answer, that I wished, because of this motivation, to find a way of answering them. The motivation can be based on a state of imbalance in which I have tried a variety of little different things and so forth and not gotten anywhere really to speak of, and that I

get up with it and I go to bed with it and I say, "This is ... happens to be me," and I can consider it unconscious. I consider it out of equilibrium. I consider it as a result of certain conditions in my life. But at the same time, it becomes a question: Is there a possibility for me to have it changed and can I do something to change it?

One of the reasons why one prays is, of course, that you are in a condition in which you need guidance or in which you believe that there is God who will help you, and you simply have an attitude towards it—if He only could hear you, that of course He would help you. There is a motivation for prayer, there is a motivation for the wish to Work—that is, that I know I'm not grown up enough, I believe I have potentiality and I wish to make the potentiality actual. I say it with other words: I want it to become an emotional body; I have the beginning of a mind which is unconscious, I want it to become Conscious and then become, intellectually expressed, the vehicle for my Soul.

But those are motivations that have to do with the possibility of growing up, knowing that I am still quite small. And whatever I understand theoretically about this process of growth ... and if I want to measure it and I say in relation to the possibility of a three full-bodied Harmonious Man that I, at the present time, only have one-and-a-half, my wish definitely is for the other one-and-a-half so it'll make myself complete.

You understand what I mean? You have to make an effort. You cannot rely on something that just happened and by the grace of God that you experienced. Even if it is beautiful and you would like to have it again, I think you can be grateful that it did happen. Several times I say it is very much like waiting for the streetcar which does not come. I can sit at 'Do' of the emotional body and not do anything, and the requirement is for me to go to the bridge where God is on the other side. And it means I have to go through 'Do-Re-Mi' until this 'Mi' reaches the bridge—not the 'Do'; the 'Do' is just a starting point.

You see, Penny, I have to Work. Nothing on this Earth is indicative that somehow or other I will get there regardless of what I do. I can put myself in the hands of the Lord and then He will do whatever He wishes to do with me. And if I wish to be a Man, I'm not satisfied by just accepting that. I think a person will Work for himself in each ... any possible way as long as he is alive and giving gratefulness or thankfulness to the Lord, whichever is his attitude towards that. But he has to have the feeling that he himself is doing something for his own benefit and for his own salvation. Because if a person just sits down and waits until the Lord will take care

of him, it may be quite possible that the Lord forgets him in his lifetime; and maybe he has to come back again, and maybe sooner or later he has to understand that it's not always up to the Lord God totally—unless I know what is meant by Omnipresence. And I think there are requirements for a human being to try to find out why he is here and why he is alive. This means, really, that a person when he lives his life on Earth will, at a certain time, distinguish between that what happens; and it is probably ... probably a very fortunate experience, and knowing that it is fortunate he will hunt for a way by which he can duplicate it so that then it is taken, I say it in a very simple way, 'out of the hands' of the Lord, but by me waiting for the grace of God.

And so, I combine my own definite intention to be and to become a right kind of a Man in this world, and at the same time, all credit, even for my motivation, is not mine. It belongs to that what is life force, and life certainly does not belong to me, than only it's given to me for a certain length of time; a certain period to be managed and to be guided as much as I can, but after physical death I may have to give it up, already. I do not know when. I'm only ... it is trusted ... entrusted to me. It is not my own. I never will own my life.

Penny: I understand what you say, and when ... when I have this kind of a realization, I felt that I couldn't make any excuses for not Working.

Mr. Nyland: I think it's right.

Penny: But ... but to make an attempt without anything behind it or with a lack of clarity of mind has been kind of cloudy.

Mr. Nyland: But, the reason I talk is because you did not say that you had made an attempt as a result of it.

Penny: I did, but...

Mr. Nyland: Then talk about that, darling.

Penny: Well, at times I would have a memory of that experience and then I would say to myself, "Maybe ... Well, you have to Work." And so I would make an attempt to have 'I' present to me. But at certain times when I...

Mr. Nyland: How successful was that?

Penny: Not very successful.

Mr. Nyland: Then it is really not an attempt, was it.

Penny: No.

Mr. Nyland: Then you have to do it over and over until it is more, in that sense, 'successful'; not brush it away, particularly when you have an experience that you described. I think one becomes more responsible. You can be grateful for that experience, but it also places on you, very definitely, a question: "Why do I experience that?" And I think it has to be utilized and you cannot just gloss over—so-called making an 'attempt'—without getting any particular kind of result.

An attempt for Work is never superficial—never. A thought of Work can belong to the surface, but not the attempt. And when the attempt fails it should be followed, when one is serious, by being ashamed.

All right?

Penny: Yes.

Renie King: Mr. Nyland?

Mr. Nyland: Yah, who?

Renie: I would like to ask about...

Mr. Nyland: Who? Who?

Renie: Renie.

Mr. Nyland: Who is it?

Renie: Renie King.

Mr. Nyland: Yes.

Renie: I would like to ask about an attempt. I don't understand.

Mr. Nyland: I don't hear it entirely.

Renie: I don't understand too much about what makes ... what makes a successful attempt.

Mr. Nyland: Successful attempt for her is different than for you. What she would call 'success,' you may not understand. What you call success in her eyes would be, "Oh yes, I know all about that, but..."

Don't ever compare yourself. What is successful for you is the result of your honest and serious attempt, without having any success, knowing that you have made an attempt as seriously as you can make it. That is your success; until something starts to grow in you which you then even could notice ... so that the Awareness of 'I' one could become aware of in an unconscious state. That could be a result, but for a long time one must still Working ... keeping on Working; thousands of times, indefatigably, really wishing to continue and continue in all kind of

conditions whenever it might be possible, and simply not look for a result. Results will come; 'in time' I would say, when one is entitled to see them. Much of this kind of Work takes place in the dark. Every once in a while a little ray of hope appears when there is a ray of light. And such experiences—like for instance what she described, this state of awe—is given to one to keep courage.

In your case, it also could happen. For instance, when you would have a very good thought about the education of your children, where does such a thing come from, that you wish to help them and at certain times that you are able to do it? For me, all such things are God-given. I call them 'God-given' simply as an indication of an effect or an influence of a certain form of life, or perhaps a higher life force at a different level from the Earth where we are subject to that when we are open, very much the same way as physically we are open to the influence of the Sun. And this kind of a quality that could exist—and to say it simply: of a 'spiritual nature'—when it happens to come to one out of the blue sky and not knowing where the intuition or the kind of a feeling has originated, I find myself nevertheless with that kind of an experience for myself; and it enables me at that time to find the proper words by which I can express it, particularly in the direction where I feel I have an obligation and I want to discharge it. Those are the results. And you are perfectly entitled to look for such results in your ordinary life.

All right?

Renie: Yes.

Mr. Nyland: We still have a little time. Anyone who wishes to ask.

Kerry Millay: Mr. Nyland?

Mr. Nyland: Yes.

Kerry: Kerry Millay.

Mr. Nyland: Yes.

Kerry: I'd like to report on my last week's...

Mr. Nyland: That's right. Tell me.

Kerry: I tried to apply many times what you told me, which I understood as to try to find the truth about myself by having an ... a registration of my body without feeling and without thought.

Mr. Nyland: Yah. We talked also about results, didn't we?

Kerry: Yes, we did; not to look for results.

Mr. Nyland: That's true, yes.

Kerry: Well, I thought I would report on one time that I tried to do this.

Mr. Nyland: How many times?

Kerry: Well, I tried to do it many times.

Mr. Nyland: Yah.

Kerry: One night I took a walk to the pottery and during that walk I would make an effort to have a registration of my body in that way. And after a certain time I would realize that there was another effort to be made. And not to ... and without ... without judging the previous effort, I would make another effort, and continue in this way. And I continued in this way on that walk for 15 minutes—something like that—with intervals of a few seconds, often, between the attempts.

Mr. Nyland: Yah, it is of course a little meager still, isn't it?

Kerry: Yes.

Mr. Nyland: Because there is the whole day, you know.

Kerry: Well, it's not that I didn't try during the day.

Mr. Nyland: No, the question is what you relate now seems to be a little bit more outstanding than what you did during the day.

Kerry: It's true.

Mr. Nyland: I said hundred times, thousand times, many, many times: Early in the morning, even; as soon as you can get started, as soon as you happen to think about anything. Put... I've said so often, put a wet towel somewhere, or stumble over All and Everything when it's on the floor; or some little bit of indication that could help to remind you and you say, "But, what for do I experience this now?" And then all of a sudden say, "Oh, I ought to Work. Shouldn't I? I ought to make an attempt. I ought not to forget. I should try now." Stand still; do it. Walk slowly; do it. When you eat. When you say "Good morning." When you have your chair in your hands and push it, now you sit down. Oh, my God, how many times there are that you can utilize when a person is unconscious. You sit with one knee ... one leg crossed over your knee; change it. All of that—your hands, your fingers, make it a fist; stretch out your fingers; again a fist; move it a little bit—all of that to remind you: "Here I sit; something—this, here, my body—it sits." It even can talk, thank God it can even think, but I want this little 'I' to know what I am—really—and I start by the acceptance of "This is me sitting as I am" and I want to see this, that that little 'I' takes me as I am; and that I have, of course as you say, 'no thought' and 'no

feeling,' because if they actually could be eliminated there would not be the faintest chance that you could look for results.

Keep on, Kerry, much and much more, if you can. If you can I do not know, but I think you ought to make more attempts; if you possibly can, crowd them in.

All right?

Kerry: Thank you very much.

Mr. Nyland: Yah. [Buzzer]

Well, that means the end, Bill, huh?

Bill Henniger: Three more minutes.

Mr. Nyland: Two?

Bill: Three.

Mr. Nyland: Three! We should ask Ibbie, huh? [laughter]

If there are questions that people ... that we can then answer in two minutes and a half. And maybe it is enough. We talked enough about Work, about attempts, about the attitude, about your particular state, motivations for yourself in your daily life. And remember it tomorrow and the day after. Bring it back to your mind. If you want at such times to sit quiet and reconsider ... to see that perhaps you remember certain things, again and again, about the seriousness of your life as you have to live it many times, now; because it's so automatic, that you could introduce what I call this 'Legominism' within yourself. A Legominism for a person is a little indication of what is harmony; because his ordinary life is so completely out of balance and many times it's so uncontrolled, if you have a nightmare at least it can disturb your sleep, if you have daydreams I hope that you wake up with the wish to make the dream a reality for yourself in your day—in the day when you are alive and then there is light.

So I'll see you, I hope, next week. Have a good week, all together. Goodnight.

End of tape